

Chuang Tzu and Buddhism

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The Core of Chuang Tzu's Thought

THE problem of where to place the center of Chuang-tzu's thought has been discussed since ancient times. But, in accordance with the general trend, the prominent view has been to place the center upon the theory of the equality of all things or absolute non-differentiation, found in the chapter entitled *The Equality of Things and Opinions*.¹ Now let us follow this line of reasoning and examine the theory of the equality of all things.

Life is everywhere filled with affliction and distress. What we desire eludes our grasp. What we do not desire soon strikes us. While wishing for things good and beautiful that which is at hand is always bad and ugly. When we try to escape from this fact and actuality filled with contradictions we ask ourselves, "What is the right thing to do?" This very problem is the starting point of all the religions; Chuang Tzu's case is no exception.

But, before preparing to escape, the problem that we must settle beforehand is first that of a correct understanding of the reality of life. With a truly proper understanding of reality is it not possible to escape from that reality? From this point Chuang Tzu's characteristic epistemology is developed.

Man discovers around himself the various contradictions of here and there, right and wrong, the good and the bad, beauty and ugliness, life and death,

* Translated from the author's introduction to his Japanese translation of *Chuang Tzu*, which is found in Volume Four of the *Sekai no Meicho* (Great Books of the World) series published by Chuōkōronsha, Tokyo, 1968. Footnotes are by the translator. For practical convenience, in this paper "Chuang Tzu" is generally used to refer both to the man and to the work.

¹ 齊物論篇; the second of *Chuang Tzu's* "Inner Chapters." See footnote No. 25.

etc. The world of man is undoubtedly nothing other than a world of conflicting differentiation. This is so, but does the aspect of these contradictory differentiations have an independent existence apart from man or only in relation to man?

For example, let us examine the contradiction between here and there. Now my position is here. But, if I move my body only a little the position which was up until now here suddenly becomes there. Conversely, what was up until now there becomes here. Thus, it follows that the contradiction between here and there is only in relation to the body of a human being, namely me. We can see that it is a relative term. When we try to examine value judgements it becomes all the more clear. Mao Ch'iang and Li Chi were famous as peerless beauties. But, when these beautiful ladies approached, the fish in the lake were frightened and disappeared into deep water, birds were startled and flew away, deer, seized with fear, quickly bounded away. Thus, a so-called beautiful lady can only be so in relation to human beings. In this sense it is only relative.

Furthermore, this is not only true in the case of here and there, and the beautiful and the ugly. Can we not also say the same thing with regard to making moral distinctions between right and wrong, and good and bad? Only in relation to the standpoint of human beings does the difference between right and wrong, good and bad appear. In this sense, it is also relative. If we could leave the confines of our human state and take a position outside that of a human being or above it, all types of distinctions including those between the good and the bad, the beautiful and the ugly would certainly disappear at once like scattering, vanishing mist.

Thus, the distinction between good and bad, beautiful and ugly which lies before our eyes is a relative thing which can only exist at all in relation to human beings. It is not an absolute thing enjoying an independent existence apart from human beings. Because of our viewpoint as human beings, which is like viewing the world through colored glasses, the phenomenon of contradictory differentiation arises. If we want to see the world as it really is, we must remove our colored glasses. This consists in standing apart from our human viewpoint, of looking at the beauties Mao Ch'iang and Li Chi through the eyes of fish or birds.

Looking at the world as it really is, separated from our human viewpoint, is none other than nonactivity-naturalness (*wu wei tzu jan* 無爲自然). In this

case, nonactivity is what negates man's activity (*jên wei* 人爲), which brings about contradictory distinctions. Naturalness means the true state or form of actuality as it is, which reveals itself in nonactivity. The standpoint of nonactivity and of naturalness eliminates completely such relative value judgements as good and bad, beautiful and ugly. All have equal value. Therefore, this condition we call "the equality of all things."

But the equality of all things and nonactivity and naturalness is not simply applied as a theory of value, it is also applied to the basic contradiction of being, i. e., existence and non-existence. Lao Tzu said, "All things under heaven are born of being. Being is born of non-being." In other words, in the beginning of all things there was non-being. But, when we look at the problem from the standpoint of Chuang Tzu, insofar as the beginning is concerned there must be a beginning preceeding non-being. In other words, we must think of a situation where non-being is not yet present. Furthermore, there must be a beginning prior to the "situation where non-being is not yet present." Since we must seek for a beginning in this way without limit, we can understand that positing a fixed non-being as a beginning for all existence is a fallacy.

With this predicament then what is the beginning of all existence, the basic root of all phenomena? According to Chuang Tzu this basic root is not existence nor is it non-existence; rather it is that which embraces both existence and non-existence, in other words, the unlimited itself. The passage, "This Way (*Tao*) is not limited by a beginning,"² points this out. All limited things come about due to man's artificial differentiation. Casting aside artificiality we find that the form of naturalness as it really is is nothing other than the unlimited.

Therefore, the state of nonactivity, naturalness, and the equality of all things is, in other words, the casting away of the artificial, relative differentiations of the limited and the assuming of a position of the unlimited. The passages: "All things are what they are, and spontaneously pursue their courses,"³ and "[One] must be kind with things,"⁴ indicate none other than the

² *The Equality of Things and Opinions*. Fung Yu-lan's translation of *Chuang Tzu*, Shanghai, 1933, p. 57.

³ *Ibid.*, p. 105.

⁴ *The Evidence of Virtue Complete* 德充符篇, Fung, p. 61.

taking of the position of the unlimited, the warm-hearted embrace of everything without differentiation, and the acceptance of everything as it really is.

The above is an outline of Chuang Tzu's idea of the equality of all things. A certain number of people evaluate this position in terms of subjectivism or idealism. But, if we caused Chuang Tzu to speak, he would no doubt say that this is the reverse. There are no distinctions in the real nature of things and the form of naturalness. Since people view things through their discriminative mind they are subject to the illusion that distinctions exist. Is not the very standpoint of viewing the world through the differentiation of the mind and believing it as reality, truly one of subjectivism and idealism?

Chuang Tzu's theory of the equality of all things, as it develops from epistemology, proceeds to his view of the world and of man, bringing both together. To speak more accurately, there was in actual fact first a specific view of man and, in order to provide a foundation for it, the theory of the equality of all things came about. With that said, let us ask: What was Chuang Tzu's view of man?

I have stated that nonactivity, and naturalness, is a separation from the distinctions arising from man's artificiality, and viewing the world as it really is. What type of idea is the shape or form of human life as it really is? It is that the distinctions of life and death, poverty and worldly fame, disgrace and renown, hunger and thirst, cold and hot, being born with the gifts of genius or the affliction of stupidity, and so on—these are "changes of events and the operation of destiny."⁵

When we speak about destiny, the problem that always arises is whether there exists some element which determines destiny, some kind of ruler over destiny. Chuang Tzu sometimes uses the word true ruler (真宰), and often uses the words creation (造化), creator (造化者), maker (造物主). At a glance we can think that this means some type of God of destiny, but this ruler has no shape or form, we are not able to seek out his whereabouts. "It might seem as if there would be a true ruler, but there is no indication of his existence. One may believe that he exists, but we do not see his form. He may have reality, but no form."⁶

⁵ *The Evidence of Virtue Complete*, Fung, p. 104.

⁶ *The Equality of Things and Opinions*, Fung, p. 46.

What is this formless lord or maker? It is in reality none other than naturalness. So called naturalness (*tzu jan* 自然) was originally a word existing in opposition to the word otherness (*t'o jan* or *ta jan* 他然). That which has become so by a function existing within itself without being moved by some outside element is called naturalness or spontaneity. It does not allow any interference from extraneous artifice. It maintains its own homogeneity. This definition of naturalness or spontaneity is used in the same way as the definition of the word inevitable (*pi jan* 必然). Naturalness is another term for inevitableness or necessity.

Naturalness eliminates artifice, in like fashion necessity also negates artificiality. Necessity which surpasses the works of man, is not this destiny? What is called destiny is the power of necessity which overrides the works of man, and the movement of naturalness which has no gap for human agency to enter. "To recognize the inevitable and quietly to acquiesce in it as the appointment of destiny are the achievement of the virtuous alone."⁷

In this way what is called destiny is only a different name for naturalness. It follows that the working of the necessity of destiny is similar to the revolutions of day and night and the natural phenomenon of the four seasons. "Life and death are the appointment of destiny (*ming* 命). Their sequence, like the succession of day and night, is the evolution of Heaven."⁸ "Death and life are day and night." "When the body changed birth occurred; now another change has occurred and she has reached death. It is analogous to the progression of spring, autumn, winter, and summer."⁹

In this way, if we take destiny as naturalness itself, it comes about that the element which commands destiny and rules over it cannot be allowed existence. The reason is that, if destiny is moved by an outside force called God, it becomes a case of otherness and not that of naturalness. Now that destiny is naturalness, whatever may be said, it must be a thing which develops automatically in accordance with a power that lies within itself. At the same time, destiny must not be thought of as a personality with a will or purpose. This is be-

⁷ *The Evidence of Virtue Complete*, Fung, p. 100.

⁸ *The Great Teacher* 大宗師篇, Fung, p. 115.

⁹ *Perfect Happiness*, James R. Ware's translation; *The Sayings of Chuang Chou*, New York, 1963, p. 119.

cause the possessing of the artificiality called consciousness and will is contradictory to the concept of naturalness. This is why Chuang Tzu understood as a thing without personality, without will, what can be called blind necessity.

When we come this far, it becomes self-evidently clear that the meaning of Chuang Tzu's nonactivity-naturalness is to live by rejecting human artificiality and by following destiny. "To serve one's own spirit so as to permit neither joy nor sorrow within, but to consider the inevitable as the appointment of destiny and to be at ease there, is the perfection of virtue." "Let your mind make excursion with whatever may happen. Let yourself accept what is necessary and inevitable in order to cultivate your spirit. This is the perfect way. Why are you anxious about the answer of the other state? There is nothing better than to leave all to destiny."¹⁰

In the realm of destiny which rules man there is a most powerful and merciless thing, that is none other than death. However one may challenge destiny, even for the high-spirited one who tries to exploit and develop destiny, there is no other way than to recognize the powerlessness of the self before the destiny of death. The meaning that death has is so important that one can say that the starting point for the development of all religions is this very problem of death. Chuang Tzu's case is not exception to this rule.

From the start, the theory of the equality of all things advances the doctrine that all existence and value is free from differentiation, but we can see that the aim of the conclusion is to show the equality of life and death. In actual fact, if we go through the whole work, we find that Chuang Tzu never ceases to preach the doctrine that life and death are equal. "How do I know that the love of life is not a delusion? How do I know that he who is afraid of death is not like a man who was away from his home when young and therefore has no intention of returning?...Li Chi was the daughter of the border warden of Ai. When the state of Chin first got her, she wept until the front part of her robe was drenched with tears. But when she came to the royal residence, shared with the king his luxurious couch and ate rich food, she regretted that she had wept. How do I know that the dead will not repent of their former craving for life?"¹¹

¹⁰ *The Human World* 人間世篇, Fung, pp. 83, 85.

¹¹ *The Equality of Things and Opinions*, Fung, p. 61

Thus, Chuang Tzu not only stresses the equality of life and death, he goes further and sometimes preaches the joy of the world of the dead. For instance, in the chapter entitled *Perfect Happiness*, Chuang Tzu borrows the mouth of a death-head and extols the world of the dead as a land of bliss with none of the afflictions arising from the relation between prince and courtier, none of the pain due to cold and heat. For this reason, Chuang Tzu was widely interpreted during the period of the Six Dynasties (A. D. 222-589) as a man who preached a philosophy of death. Kuo Hsiang of the Tsin (died A. D. 312) refuted this interpretation: "If Chuang Tzu rejoiced in death and loathed life, how would he be able to say that life and death are equal. Since he posited life and death as being equal we must be content with life while living and be content with death when dead."

Most certainly, within the limits of complete fidelity to the position of the equality of all things, Kuo Hsiang's way of thinking is correct. This is also clear from the passage in the chapter entitled *The Great Teacher* which runs: "The sages therefore make excursion in what things cannot escape, and thus they always endure. They consider early death, old age, beginning, and end, as equally good."¹² Chuang Tzu was not one who rejoiced only in death.

Nevertheless, this means that in the destiny which confronts man, there is nothing that has such a decisive meaning as death. If we examine the fact that the Chinese people gave birth to the arts of the Taoist hermits who sought perpetual youth and perpetual life from the standpoint of enjoying life, and not the kind of thought found especially in India which looks upon life itself as suffering, is not Chuang Tzu's placing emphasis upon the affirmation of death probably a bit strange? In that sense, the viewpoint that Chuang Tzu's position is one of a philosophy of death cannot be entirely denied.

In this manner Chuang Tzu's philosophy takes the theory of the equality of all things as a point of departure, makes an affirmation of destiny, and returns by a submission and following of destiny. Of course there is no doubt that this is Chuang Tzu's original, creative philosophy. But, in spite of that, it is actually rooted in the Chinese people's view of destiny (*yün ming* 運命). This Chinese view of destiny is none other than the idea of the decree of heaven (*Pien ming* 天命).

¹² *The Great Teacher*, Fung, p. 117.

The Chinese have had a belief in heaven (*t'ien* 天) from ancient times. At first, the belief that heaven also had the characteristics of a personal God was strong, but, gradually, by degrees the personalistic elements were dropped and it came to be called the way of heaven (*t'ien tao* 天道) or the principle of heaven (*t'ien li* 天理). It changed into a being of law (at the same time a law of nature and a law ruling over the world of human beings). With this, the meaning of the decree of heaven again changed. The word decree of heaven originally should have meant the decree of a personal God of heaven, but, as heaven lost its personalistic characteristics it later became almost synonymous with fate or destiny (*yün ming*).

It is usually said that fatalism and submission to destiny appear most often among agrarian peoples. Agriculture is a form of production which receives the greatest influence from the environment of nature. Such a life of farming people extending over a long period fosters the idea of nonactivity-naturalness and a submission to destiny. With that we can think well that such circumstances would give rise with great difficulty to ideas such as the conquest of nature or the development or exploitation of destiny by oneself.

But the problem is, with two differing attitudes toward destiny, what kind of evaluation is being received? The overwhelming victory of European civilization in modern times is shaking the foundations of the Oriental's view of nature and destiny. The idea of contentment, living with one's allotted fate just as it is, has come to be made out as a vice and immorality which must be conquered before all else as a negative and passive submissiveness.

But is this the case? The victory of European civilization has brought about a wealth of goods unseen in any other age. But at the same time it is combined with a lack of spiritual fulfilment. Can we not say that this is spiritual impoverishment. Arthur H. Smith said that the characteristic of the end of the nineteenth century was anxiety,¹³ but today, past the middle of the twentieth century, is not this very much more true? Certainly the twentieth century is the century of anxiety.

When we think on it, is not what remains as the eternal theme of mankind

¹³ Arthur Henderson Smith (1845-1932), an American Congregationalist missionary in China (1872-1925), author of a number of books on China, including *Chinese Characteristics*, 1892.

the four afflictions of life, age, sickness, and death pointed out by the Buddha. There are, upon birth into this world, the delusions of the lusts without letup, and finally, growing old and the consequence of disease, death. Against this eternal fate of man what service has government and science been able to carry out? Furthermore, how suitable is it to await such services? While under the limitations of not being able to resolve these four afflictions, real and true happiness for human life is impossible. Thus, it is in all likelihood that there is no other way than to solve this problem through religious enlightenment.

In any case, Chuang Tzu, while endorsing the idea of the Chinese submission to destiny in accordance with his theory of the equality of all things, develops this on the widest scale. For man, limited by the existence of destiny, the theory of destiny of Chuang Tzu does not lose that meaning.

Chuang Tzu and the Zen School

The influence exerted by Chuang Tzu together with Lao Tzu upon subsequent Chinese thought and literature is extremely great. Especially during the period of the Six Dynasties, Sui (581-618), and T'ang (618-907), extending from the third century to the tenth century, the influence of Lao Tzu and Chuang Tzu overpowered Confucianism, which had become the officially approved learning of the state, and penetrated deeply into the spiritual life of ordinary educated men. One can say that the men of learning of that age adopted the teachings of Confucianism as an indispensable part of their culture, but that which ruled the reality of their spiritual life was none other than the thought of Lao Tzu and Chuang Tzu.

Furthermore, this age when the thought of Lao Tzu and Chuang Tzu was in full flower, was at the same time a period when Chinese Buddhism flourished. Buddhism also, along with it, penetrated deeply into the spiritual life of the educated, and at times showed strength outstripping Lao Tzu and Chuang Tzu. When we enter the Sung Period (960-1279) we find that the so-called Sung Learning, the thought of Chu Hsi (1130-1200), is in the ascendant. In actuality, it was none other than an attempt to recover the lost territory of Confucianism by displacing the rule of Lao Tzu and Chuang Tzu and Buddhism.

The concurrence of the golden ages of the thought of Lao Tzu, Chuang

Tzu, and Buddhism inevitably led to the stimulating of a confluence and mutual influence on both sides. In this case, the thought of Lao Tzu and Chuang Tzu was indigenous to China and of an earlier age as well. Therefore, it was natural that it should exert a great influence upon Buddhism. It was not strange or unusual that the technical terms of the former were borrowed just as they were for the Buddhist translation of the Sanskrit sacred texts. Especially, since the idea of *śūnyatā* (Emptiness) which is the basic doctrine of Mahayana Buddhism has an affinity with the *wu* (無 in Japanese, meaning not, or nothing) of the Taoists, there was a tendency to explain the doctrine of Buddhism in their manner.

Thus Chinese Buddhism in the first period had a strong Lao-Chuangtzean coloration. This type of Buddhism is usually called "Standard Buddhism" (格義佛教). As the understanding of Buddhism had been deepened since then, this Standard Buddhism was overthrown, and gradually the elements of Lao Tzu and Chuang Tzu were eliminated. But, with this, Buddhism did not completely sever all connections with them. On the contrary, in the period of Sui and T'ang, when there arose the richly Sinicized Pure Land and Zen schools, one can say that there began to appear an influence from Lao Tzu and Chuang Tzu having the most profound significance.

If that be the case, why are we able to say that Zen and Pure Land schools are the types of Buddhism which are richest in Chinese coloration? From the Six Dynasties, through the Sui and T'ang, many sects were born, beginning with the Sanron, Tendai, Hosso, Kegon, etc.¹⁴ Since these various sects were also born in a Chinese spiritual environment they were certainly impregnated with Chinese influences. But they were built upon doctrines which are still Indian, minute, and, at times, even what we may call troublesomely complicated, abstruse. On the other hand, Zen and Pure Land schools are stripped as much as possible of all logic-chopping and are built around a concentration on practice and faith.

We can well say that this stripping away of overly refined logic and centering upon actual practice is truly a special and typical characteristic of the Chinese. From the beginning the Chinese have been weak in developing a minute and subtle logic. There must be various reasons for this, but in any

¹⁴ In Chinese, these are San-lun, T'ien-t'ai, Fa-hsiang, Hua-yen.

case, there is no other course than to recognize it as a fact. When he read the *Lun Tü*,¹⁵ Max Weber said that it is sounded like the way an American Indian chief might speak, since it contained no logical proofs but rather consisted of nothing but a large number of parables and allegories. Even in the Six Dynasties period the expression, "Essential words do not give rise to trouble and confusion," meaning that the words which can grasp the essential point are in the form of a pithy expression, was in current usage.

But, we cannot stop only with the above facts for illustrating that Zen and Pure Land schools are in line with the very nature of the Chinese. After the end of T'ang, the various sects, which had flourished to a great extent, suddenly declined. Alone, only the Zen school seized strength to represent Chinese Buddhism. A situation arose whereby the Nembutsu combined with the Zen school. Since then, even up until today, the main stream of Chinese Buddhism flows in accordance with the temples of the combined Zen-Pure Land school. The division into various sects such as we can see in Japan does not exist. How typically a Chinese Buddhism they are is proved most thoroughly in history itself.

Thus Zen and Pure Land Buddhism are the most strongly Sinified among the different types of Buddhism. Moreover, if we boil it down, does not the fact that they are very Chinese indicate their being like Chuang Tzu? Here I should like to relate the kinds of influence the thought of Chuang Tzu exerted upon the establishment of Zen and Pure Land Buddhism. I think that this will not only clarify their nature, but at the same time will serve the purpose of investigating thoroughly the thought of Chuang Tzu itself.

For the idea of "not relying on words or letters," first let us look to the Zen school. I do not intend to relate the history of the Zen school here. What I want to state is only that, while it has been said that the Zen school was handed down by a certain Indian named Bodhidharma, it is extremely rich in Chinese colorations. It has an aspect which, if we take an extreme standpoint, enables us to say that Zen was a form of Buddhism created in China. Of course, since the Zen school is also Buddhism, it must have transmitted the spirit of original Indian Buddhism. It is impossible that all of Zen could be completely dissolved in Chinese thought. But if Chinese thought, especially the stimulus

¹⁵ The Confucian *Analects*.

of Chuang Tzu, had not existed, the establishment of Zen would have been most difficult.

Now let us examine what have become the "mottos" of Zen: "not relying on words or letters," "an independent self-transmitting apart from any teaching," "the transmission of mind by mind," and "awakening one's Nature, and actualizing Buddhahood." The basic principle of the absolute cannot be grasped by the spoken or written word. Therefore it cannot be transmitted by another person. Only by looking directly into the real nature of one's mind, through total experience, is one able to grasp the truth. This is the general meaning of these phrases.

This way of thinking, Zen's nondependence on words and letters, can probably be traced in Buddhist classics such as the *Lankāvatāra*, *Vimalakīrti*, and other sutras. But, in India, where these sutras were compiled, the idea of "not relying on words" did not become powerful. Why then did it flourish in China? Because China was originally of a suitable and fitting spiritual climate for the fostering of the roots of the idea. We can discover its culmination in Chuang Tzu.

First, let us set out and examine the problem from the standpoint of the greatest common sense. Suppose we try to make a person who has never had the experience of tasting sweetness understand the sweetness of sugar. Whatever verbal skill and artifice we try to use, to explain this experience in words is quite hopeless. The fact that there is a gap between words and actuality is clear from a simple self-reflection of this kind. In everyday life we give ourselves up to the convenience of words and, before we know it, we fall into believing that words are omnipotent, and thus fall victim to the illusion that there is no truth that cannot be revealed by words. What appears in that case is the making of words into an absolute, and the worship of books, words which are written down.

But the chapter *Heaven's Way* says: "Books are what the world values as representing the Tao. But books are only words, and the valuable part of words is the thought therein contained. That thought has a certain bias which cannot be conveyed in words, yet the world values words as being the essence of books. But though the world values them, they are not of value; as that sense in which the world values them is not the sense in which they are valuable.

"That which can be seen with the eye is form and color; that which can be heard with the ear is sound and noise. But alas! the people of this generation think that form, and color, and sound, and noise, are means by which they can come to understand the essence of the Tao. This is not so.

"Duke Huan was one day reading in his hall, when a wheelwright who was working below flung down his hammer and chisel, and mounting the steps said, 'What words may your Highness be studying?' 'I am studying the words of the sages,' replied the Duke. 'Are the sages alive?' asked the wheelwright. 'No,' answered the Duke, 'they are dead.' 'Then the words your Highness is studying,' rejoined the wheelwright, 'are only the dregs of the ancients.... Let me take an illustration from my own trade. In making a wheel, if you work too slowly, you can't make it firm; if you work too fast, the spokes won't fit in. You must go neither too slowly nor too fast. There must be co-ordination of mind and hand. Words cannot explain what it is, but there is some mysterious art in it. I cannot teach it to my son, nor can he learn it from me. Consequently, though seventy years of age, I am still making wheels in my old age.'"¹⁶

But Chuang Tzu's not relying upon the human word is not only for the reason that they are inadequate for showing the actualities of experience. If that were the case it would be an ordinary matter. In Chuang Tzu's case there is a special reason—the Tao, the absolute unlimited truth, cannot be revealed by human words. Words have the specific characteristic of dividing one thing into two, of bringing about relative differentiation. In Japanese, the word *wakaru* (わかる to understand) means to divide a thing. In Chinese, *pien* (辨 to argue, discuss, dispute, explain) also has the meaning to divide things. Human words, because they discriminate, because they distinguish A from B, destroy the real truth, which is total and indivisible.

The instant we say, "this is the real truth," we divide it into two parts; the real truth, and that which is not the real truth. The opposing differentiation between truth and falsehood comes into being. Not only that, but, as truth drives out falsehood it qualifies itself, it suffers itself to be limited. Therefore the world which is grasped by human words always becomes one that has

¹⁶ *The Tao of God* 天道圖, Herbert Giles's translation. *Chuang Tzu, Mystic, Moralist, and Social Reformer*, London, 1923, pp. 170-1.

fallen into the relative differentiation of true and false, beautiful and ugly, good and bad. This is exactly like the renowned lute playing of Chao Shih. When Chao Shih played the lute, the concealed, unlimited, unrestricted sound became defined, limited. This destroyed it. On the other hand, the perfectly preserved, unlimited sound of his lute existed when he was not playing it.¹⁷

In this way human words limit absolute truth, which should be unlimited, and make the Way relative, which should be absolute. This is a deadly fault. If we look at the problem this way there is no other course for the absolute, unlimited truth than to say: "It cannot be translated into speech; better then to say nothing at all." "The best language is that which is not spoken." "Those who understand it do not speak about it; those who speak about it do not understand it. Therefore the sage teaches a doctrine which does not find expression."¹⁸

Does it follow from this that, instead of using words, the way to understanding absolute truth consists only of maintaining silence? From the beginning silence has been the opposite of speech. There is no reason why a person should be able to understand the absolute truth through such a contradictory and differentiating method of approach. For the ultimate essence of ways and things have the same point in common, their truth cannot be transmitted by words or by silence. Only one road remains: "No words, no silence."¹⁹

If that be the case, then what actually should be done with "No words, no silence"? Instead of looking upon words as real existence in themselves we should use them as signs or symbols which hint or suggest the whereabouts of real existence. Therefore words are no more than simply a device for revealing the truth. A fish-weir is a tool for catching fish; a snare is a tool for catching rabbits. Just as after we have caught the fish and rabbit the need for the weir or snare ceases, when we grasp the meaning, the words can be completely forgotten.²⁰ This parable of the weirs and snares is clearly and frequently used by Zen masters.

If words are merely signs or symbols, deciphering them is done in no other

¹⁷ *The Equality of Things and Opinions*, Fung, p. 54.

¹⁸ *Knowledge Travels North* 知北遊篇, Giles, pp. 285, 293, 277.

¹⁹ *Peng Yang* 則陽篇 (translator's translation).

²⁰ *Externals* 外物篇, Ware, 184-5.

way than by intuition through total experience. One time Nan jung Chu visited Lao Tzu's residence, whereupon Lao Tzu said, "What a large crowd of people you have brought with you!" Nan jung Chu was taken aback, and without thinking, turned and looked, but, of course, there was no one there. Lao Tzu could see right through Nan jung Chu's intention to come with a large number of questions.²¹ This story is used just as it is as a *Zen mondō*.

Also, there is a story like the following: Confucius had a meeting with a recluse by the name of Wen Pē Hsüeh Tzu. When Confucius saw him, he did not utter even a word. A disciple, thinking this behavior strange, questioned him, whereupon Confucius replied, "I can soon understand that such a superior man has grasped the Way from only a single glance. There is no room for speech."²² The original text literally has, "By observation the Way exists," but we can say that it well illustrates the standpoint of intuition by total experience, what the Zen masters call the "transmission of mind by mind."

But such a position as "transmission of mind by mind" is in fact not only found in Chuang Tzu, but it is something that is of the very nature of the Chinese people. Let us take an example from the *Lun Yü*. Once Confucius said, "Tseng! my doctrine is that of an all-pervading unity." The disciple Tseng replied, "Yes." Since the other disciples did not understand what he meant, when the master had left, they asked Tseng. Tseng replied, "The master's Way is merely this: being true to the principles of our nature and the benevolent exercise of them to others."²³

This question and answer, and the previous "by observation, the Way exists" of Chuang Tzu makes us call to mind the Zen story of the Buddha's holding up a lotus-flower and Kāśyapa's smile. One day on the Vulture Peak, before the assembled multitude, the Buddha held a single flower in his hand and showed it to all present. No one understood the meaning except one person, Kāśyapa, who, grasping the meaning, smiled. Whereupon the Buddha passed on to Kāśyapa the supreme meaning of the Buddha Dharma, the "treasure of the eye of the true law."

²¹ *Keng-tang Ch'u* 庚桑楚篇, Ware, p. 155.

²² *T'ien Tzu Fang* 田子方篇, Giles, p. 263-4.

²³ Cf. Legge's translation, pp. 176-7.

This story has been handed down by the Zen school from ancient days as a proof of the Indian origin of the Zen school and as historical evidence for the "transmission of mind by mind" and "an independent transmission apart from any teaching," although the text from which this story comes, the *Dai-bontenno monbutsu ketsugi kyō*,²⁴ is generally accepted today as being a "forged" sutra written in China. To begin with, ideas such as "not relying on words or letters" and "transmission of mind by mind" are more suitable to the national character of the Chinese, who hold direct insight in high regard, rather than the Aryan-descended theory-loving Indians.

Next let us take up the Zen sayings, "directly pointing to man's mind," and "awakening one's Nature, thereby actualizing Buddhahood." Without relying on words and the teaching of the sacred texts, looking into the original nature in our mind by means of direct intuitive experience, we are enlightened to the fact that our mind in itself is Buddha—this is the general meaning of these mottos. The high regard for "direct insight" bears no further repetition. The point is that in man's mind the possibility of becoming a Buddha exists, namely the Buddha-Nature.

The doctrine of the Buddha-Nature has a tradition going back to Mahayana Buddhism in India. That the Zen school has inherited this is quite clear. Therefore, we can say that there is no need to think about a connection between it and Chinese thought. However, even in China, there has been a traditional theory concerning human nature since the Mencian doctrine that man is by nature good. In Chuang Tzu as well there was developed a unique theory of human nature in the Outer and Miscellaneous Chapters.²⁵ We must recognize that they had at least a parallel connection.

When we compare the "awakening one's Nature, and actualizing Buddhahood" of the Zen school with the theory of "returning human nature" of the Outer and Miscellaneous Chapters, which emphasizes a return to man's natural and spontaneous human nature, we notice that they have a point of

²⁴ Chinese, *Ta-fan t'ien-wang wen-fa chueh-i ching*. See Ruth Sasaki, *Zen Dust*, p. 152.

²⁵ "The *Chuang Tzu* is in 33 chapters...Most scholars accept the first seven, the so-called 'inner chapters,' as Chuang Tzu's own works, the other fifteen 'outer' chapters and the eleven "miscellaneous" chapters as works by his pupils or other people later, although some passages may well be from Chuang Tzu's own hand." Wing-Tsit Chan, *A Source Book in Chinese Philosophy*, Princeton, 1970, p. 179.

striking similarity. This is the attitude of seeking for the ultimate such as Buddha or naturalness not outside one's self, but wholly within one's own mind.

Describing it from the Zen position, Buddha is not outside of ourselves, but rather within our own mind. Or, our own minds are Buddha just as they are. This drawing Buddha into one's own mind is the reason the Zen school is called the "way of self-power." In opposition to this, it is natural that Pure Land Buddhism, which places the Buddha in the Western Quarter, "far away from this world by a hundred thousand *niyutas* of *kotis* of Buddha-lands," calls itself the "way of other-power."

We can also see the same thing in Chuang Tzu. In the "Inner" Chapters, naturalness is taken as a destiny which lies outside of ourselves. They advocate that this destiny must be followed and obeyed just as it is, and that we should immerse ourselves in it. Therefore, this takes on the coloring of *tariki* or other-power. But, opposite to this, in the Outer and Miscellaneous Chapters, Chuang Tzu takes naturalness as something existing in our mind-nature, and makes it the ideal to live according to our original nature, just as it is. The standpoint of the Outer and Miscellaneous Chapters is like *jiriki*, self-power, and clearly Zen-like.

However, the difference between *jiriki* and *tariki* is not an absolute thing. Even when we say that Buddha is within our minds, Buddha is in reality something larger than our minds. If we are strongly conscious of this, then it would mean that Buddha would be forced out of our hearts and our position would have the possibility of changing to *tariki*. Even though naturalness is naturalness which resides in our minds, since the naturalness which exists within is connected with the naturalness which exists without, this is also taken as signifying destiny. Since intelligence and stupidity are things belonging to our human nature, we are able to realize them as given by destiny.

The problem is what type of path should we take to become awakened to the Buddha or to the naturalness which resides within our minds. The Zen school seeks this through Zazen. What about Chuang Tzu? It is a fact that we can find the words *tso wang* (坐忘 "sitting-forgetting") and *hsin chai* (心齋 "mind-fasting") in Chuang Tzu. This naturally leads to the question of whether this has the same meaning as Zazen, which is a very difficult problem. However, if Zazen is something that requires effort and involves artifice,

then it would be different from Chuang Tzu's sitting-forgetting. This is because Chuang Tzu, above all else, holds the position of nonactivity-naturalness and vehemently denies all artifice.

Even though we can say this, the notion that naturalness brings on artificiality, that it can result in accumulating conscious effort, is not completely absent even in Chuang Tzu. For instance, when we examine the story of the cicada-catching expert,²⁶ we see that in the extremity of expertness one enters the position of naturalness which does not require artificiality, but, in order to come this far, the artificiality of practice is accumulated. This is not plain and simply *wu wei tzu jan* (nonactivity-naturalness), but rather the naturalness gained by an accumulation of the works of man. More fittingly, we can call it *yu wei tzu jan* or "activity naturalness" instead of *wu wei tzu jan*. This idea of "activity-naturalness" is not completely missing in Chuang Tzu. However, we can only detect it on a very minute scale.

Finally, there is the question whether in Chuang Tzu there is a method of spiritual training akin to Zazen. One must say that the possibility is very slight. If we seek out the difference between Chuang Tzu and Zen, there is probably no difference beyond this point. "Not relying on words or letters" and the other ideas implied in Zen's mottos are strongly manifested in Chuang Tzu. I should especially like to point out that this tendency is particularly striking in *Chuang Tzu's* Outer and Miscellaneous Chapters.

If we reason in this way, we can say that Zen arose only through a profound interchange with Chinese thought, with Chuang Tzu as its peak, on the one hand, while it inherited Buddhist tradition on the other. In this sense we can probably say that Zen is an offspring of mixed bloom, being born between Indian Buddhism and Chinese thought.

Chuang Tzu and Pure Land Buddhism

If Zen is a form of Buddhism which, stripping away ratiocination as much as possible, is concentrated wholly in practice, then we can say that Pure Land Buddhism is a form of Buddhism that strips away ratiocination in the same way and clings fast to faith. Even though the two are divided into practice or

²⁶ Giles, p. 232-3.

work, and faith, they are the same in the sense that both were nourished in the spiritual climate of China.

With that, let us ask what is the connection between Chuang Tzu and Pure Land Buddhism? It is nothing other than the idea of *wu wei tzu jan*, words which of course come from Chuang Tzu. But if we exchange them for Pure Land type words, it becomes: give up all our own self-designing efforts and live in the state of naturalness. Toward the end of this paper, I shall touch upon the idea that this naturalness (Japanese, *jinen* 自然) is at once Amida Buddha.

First, let us take up the reason Pure Land Buddhism gives this word *jinen* such a weighty meaning. The basic reason is found in the *Larger Sukhāvati Vyūha Sutra*,²⁷ one of the so-called Three Pure Land Sutras. In it, Amida's Original Vow is mentioned, and for this reason it is the most important of the three sutras. In it the word *jinen* occurs very frequently. Even a rough count shows that it appears about fifty-five times. The frequent use of this word most probably has no parallel in the other scriptures. Furthermore, the word *wu wei tzu jan* appears in this work twice. What could be the reason for this?

There are various divergent theories among specialists as to the period when the *Larger Sukhāvati Vyūha Sutra* was translated from Sanskrit into Chinese, but it is most probably placed between the beginning of the third century and the beginning of the fourth century, from the period of the Three Kingdoms (220-280) to not later than the end of the Western Tsin (265-313). If we admit this, we find that this was the period of the Seven Sages of the Bamboo Grove, etc., that it coincides with the beginning of the golden age of Lao-Chuangtzean thought. Even if we posit that it was done unconsciously by the translator, is not there the possibility that he simply used the words current in that age? In the *Larger Sukhāvati Vyūha* there is an especial problem with the part called the "Three Poisons and Five Evils."²⁸ This part is fully one-fourth of the entire text, but there is no corresponding Sanskrit original extant. This is understandable for there are many passages in this part which use a style of expression peculiar to Chinese classical literature, such as this:

²⁷ Jap. *Daimaryōju-kyō*; Chin. *Ta wu liang shou ching*.

²⁸ The three poisons are covetousness, anger, and ignorance; the five evils, killing, stealing, adultery, lying, drunkenness.

"The world is peaceful and the sun and moon clear and pure. Wind and rain happen at the right time and calamities do not appear. The country is prosperous and the people tranquil; soldiers and weapons unused. Virtue is revered and benevolence is established. Through effort, courtesy is cultivated." This part of the sutra text is filled with sentences which cannot possibly be thought of as translations from foreign sources.

Upon this point there are among specialists those who believe in the merit of the conjecture that the explanatory passages were mistakenly inserted in the original text. In an age when there was no printing, when all texts were copied out by hand, it was easy for the distinction between the original text and the explanatory passages to become unclear. There are not a few cases of this kind in the Chinese classics. If we follow this line of reasoning then this "Three Poisons and Five Evils" portion was not an original part of the original sutra, but rather consisted of notes or commentary by some Chinese author.

Here the problem which arises is found in the special concentration of the word *jinen* in this part which we assume to have been written by a Chinese. Of the fifty-five examples, nearly half, twenty-seven to be exact, occur in the "Three Poisons and Five Evils" part. Furthermore, in the other parts of the sutra the word *jinen* is used in a very superficial sense, whereas in the "Three Poisons" part its meaning has profound significance.

First let us examine the parts other than the "Three Poisons" section, those which were translated from the Sanskrit. Here *jinen* is used lightly, in the sense of "at once," or "without any resistance." Only one exception, a phrase rich in the coloring of Lao Tzu and Chuang Tzu, can be found: "All receives the body of naturalness and nothingness, the unlimited body" (皆受自然虛無之身無極之體). There is no corresponding Sanskrit original for this, and we can reason that this was most probably supplied by the translator.

In contrast, there are many cases in the "Three Poisons" part where the word *jinen* is used to convey a profound meaning. There are such examples as these: "Concentrate upon the Way's naturalness," "Evil inclinations naturally cease," "Good, evil, naturalness," "Through nonactivity-naturalness, the way of mud and running water mingles," "Naturalness creates goodness," "Within the naturalness of the heavenly way one cannot stumble," "The multitude of the natural," "The heavenly way bestows and is received in naturalness," "This Buddha-land, through nonactivity-naturalness, accumulates

all manifold good, and there is not even a single hair of evil," "Only in the world is there evil, there is no naturalness."

Thus in the *Larger Sukhāvatī Vyūha Sutra*, including the part entitled "Three Poisons and Five Evils," the words *jinen* (*tsu jan*) and *wu wei tsu jan* are frequent, and after this period, the people who read this scripture had no reason to know that this was in fact due to the coloration or explanatory notes of the translator. They had no doubts, but believed that they were all words straight from the mouth of the Buddha. As a result, it is not surprising that they were unwittingly led to the ideas of Lao Tzu and Chuang Tzu.

As a matter of fact, in the writings of one of those who greatly developed Pure Land Buddhism, the T'ang priest Shan Tao (J. Zendō), there is something which should be paid the closest attention; namely, "the joys of non-activity in the tranquillity of the Western Paradise are finally excursions and are separated from being and non-being....Following Buddha, one makes an excursion and returns to naturalness. Naturalness itself is the Land of Amitābha." Here, of course, "naturalness" and "nonactivity" are derived from the *Larger Sukhāvatī Vyūha*, so it may also be said that Shan Tao, with these words alone, was not limited to consciousness of Lao-Chuangtzean thought. But the problem is in the fact that he uses the word "excursion" (*tsiao yao* 逍遙) here twice. This word has a special and deep meaning in Chuang Tzu. Since it is something that cannot be thought of apart from Chuang Tzu, when Shan Tao used it he certainly must have had at least some consciousness of Chuang Tzu.

However, while Chinese Pure Land Buddhism built up a foundation of *tariki*, there are many inconsistent points remaining in its teaching. If we look for a thorough and exhaustive treatment of *tariki*, it is rather in the Jōdo school of Japan, especially in Shinran's Jōdo Shin Sect,²⁹ that we find it. We can see that Shan Tao, while saying "*jinen* itself is the Land of Amitābha," did not go into the meaning of *jinen* thoroughly. The idea that takes *jinen*'s meaning right to the end is none other than Shinran's *jinen bōmi* (自然法爾). Let us turn our eyes for a while from China and examine the Pure Land Buddhism of Japan.

²⁹ Shinran (1174-1268), the founder of the Jōdo Shin Sect of Japanese Buddhism.

Shinran often used the term *jinen hōni* in his later years. We can say that the core of his mature thought was here. The idea behind *jinen hōni* derives, of course, from the *Larger Sukhāvati Vyūha Sutra* and Shan Tao's thought, but we can think of it actually as coming directly from the *hōni dōri* (法爾道理) of Shinran's master Hōnen.³⁰ In Hōnen's *Gotōraku* we can see the following words: "Fire rises to the sky, water flows downward; among cakes there are sour ones and sweet ones—these are all cases of *hōni dōri* (the nature of things). Since the Original Vow of Amida Buddha vows to guide all sinful living beings through the calling of the name, if one just says the Nembutsu in all sincerity, the coming of the buddhas to meet one at death will be possessed of *hōni dōri*."

According to this, Hōnen's *hōni dōri* does not require works of man, that is, *jiriki*. It is clear that it has the meaning of something that is by necessity in the very nature of things. Since *jinen* also includes the meaning of necessity, although Shinran expresses *hōni dōri* in another way by calling it *jinen hōni*, one can say there is no essential inner difference.

Shinran's words, *jinen hōni*,³¹ appear frequently in the various works of his latter days, but the most important passage is the *Jinen Hōni* Chapter of the *Mattōshō*. This work was assembled from Shinran's sayings at the Zenpōbō Temple of Kyoto, when Shinran, who lived to the age of ninety, was eighty-six years old. It shows Shinran's spiritual state in his last years.

Ji means "of itself" or "by itself." As it is not due to the designing of man but to Nyorai's vow [that man is born in the Pure Land], it is said that man is naturally or spontaneously (*nen*) led to the Pure Land. The devotee does not make any conscious self-designing efforts, for they are altogether ineffective to achieve the end. *Jinen* thus means that as one's rebirth into the Pure Land is wholly due to the working of Nyorai's vow-power, it is for the devotee just to believe in Nyorai and let his vow work itself out.

³⁰ Hōnen (Genkū, 1133-1212), the founder of the Japanese Jōdo School. *Hōni* means *naturally, according to rule*, and is one of three terms used for translating *svayambhū*; *dōri* means *reason, by the nature of things, that which is right*.

³¹ Chin. *Tzu-jên fa-erh*. Cf. Suzuki, *Mythicism: Christian and Buddhist*, p. 154.

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Hōni means "it is so because it is so"; and in the present case it means that it is in the nature of Amida's vow-power that we are born in the Pure Land. Therefore, the way in which the other-power works may be defined as "meaning of no-meaning," that is to say, it works in such a way as if not working.

Amida's vow accomplishes everything and nothing is left for the devotee to design or plan for himself. Amida makes the devotee simply say "Namu-amida-butsu" in order to be saved by Amida, and the latter welcomes him to the Pure Land. As far as the devotee is concerned, he does not know what is good or bad for him, all is left to Amida. This is what I—Shinran—have learned.³²

Up to this point in the quotation there is the explanation and definition of *jinen hōni*, according to which *jinen hōni* means to cast out artifice, such as an attempt to become Buddha or to pile up good works in order to be saved by Buddha, and to entrust oneself earnestly to the power of Buddha's vow. In this case, *jinen* means the saving power which spontaneously appears after we have thrown out artifice. It is nothing other than the power of Buddha as the Other. In other words, *jinen* is the entrusting of ourselves to *tariki*. The passage in the *Tannishō*,³³ "What is without man's conscious calculations is called naturalness (*jinen*). This is *tariki*," points this out.

This absolute dependence upon faith in the dispensation of *jinen* is also a special characteristic of the thought of Lao Tzu and Chuang Tzu. Their emphasis of nonactivity is nothing other than the expectation and reliance upon the miraculous dispensation of *jinen*, appearing after all conscious calculations have been cast out. Lao Tzu says, "Eliminate doing and there will be no non-doing." The subject that eliminates doing is man, but that which works in terms of "no non-doing" is *jinen*. When man's activity is cast aside, the working of all-powerful naturalness makes itself manifest.

In Chuang Tzu there is a story of a drunken man who fell from a wagon and yet suffered only minor injury. This is because when he fell he did not

³² Translation by Suzuki, op. cit. p. 154-5.

³³ A work consisting of the sayings of Shinran as taken down soon after his death by Yuiembo, one of his disciples.

resist but entrusted his body to nature, he relaxed completely.³⁴ For a person who lives by naturalness, is there anything he should be afraid of? This story reveals clearly a lack of trust in the works of man, and a sense of absolute reliance upon the dispensation of nature.

As I have previously said, the Inner Chapters of Chuang Tzu treat naturalness as the inevitable, which overrides the works of man, or, in other words, as an inevitable destiny. The core of the thought of Chuang Tzu's Inner Chapters is none other than absolute faith with regard to the dispensation of nature, indeed the following of the inevitability of destiny. In this case, if we replace Chuang Tzu's naturalness and destiny with Amida Buddha, and reliance with faith, does this not become the Pure Land religion just as it stands?

Only one thing becomes an obstacle. Opposed to naturalness and destiny, which are impersonal, Amida Buddha is a personal deity. Yet this problem too, according to one's viewpoint, can be said to be of not such great importance. The reason is Buddhism's view that Buddha consists of Three Bodies (*Trikāya*): the Law Body (*Dharmakāya*), the Compensation Body (*Sambhogakāya*), and the Adaptation Body (*Nirmāṇakāya*). The Law Body is without form or shape. The following words from the *Jinen Hōmō* Chapter of Shinran's *Mariōbō* again provides settlement of the problem with greatest clarity.

The supreme Buddhahood is formless and because of his formlessness he is known as *jinen*. If he had a form, he would not be called supreme Nyorai. In order to let us know how formless he is, he is called Amida. This is what I—Shinran—have learned. Amida is that which makes known to us the way of *jinen*.³⁵

These words do not only show us clearly that Amida and *jinen* are the same, we can see that they contain an important meaning beyond this. Especially the last phrase: Amida is that which makes known to us the way of *jinen*. If we take this literally, can we not interpret it as saying that Amida is nothing more than a means, or *bōben* (*upāya*) for making us understand *jinen*?

³⁴ *The Secret of Life* 道生篇, Giles, p. 232.

³⁵ Suzuki, *op cit.* p. 155.

If we take this course, the words of Shan Tao, "*jinen* is of itself the land of Amitābha," can be explained in the same manner as Shinran. If we consider this explanation to be without error, the Pure Land religion is quite literally the religion of naturalness, it is not substantially different from Chuang Tzu's idea of following destiny, as found in the Inner Chapters.

Kiyozawa Manshi, called the Shinran of the Meiji Period (1868-1912), who set the foundations of present day Jōdo Shin doctrinal studies, concluded his final work, *Waga Shinnen* (My Faith), with the following words:

Amida's power extends throughout the world, and acts with absolute freedom, completely unrestrained. I place my trust in Amida's Divine Power, and realize great happiness and tranquillity. I entrust the great matter of my birth and death to Amida, and suffer nothing from anxiety or discontent. It is said: "birth and death is destiny, wealth and rank is in heaven." The Amida I believe in is the fundamental essence of this heaven and destiny.

What Kiyozawa Manshi quotes here are words from the *Lun Tzu*. As was noted before in relating the idea of following destiny in the Inner Chapters of Chuang Tzu, this idea is not restricted to Chuang Tzu alone, one can detect it in the foundations of Confucianism. Again it is an idea which strongly controls the Chinese view of life. Kiyozawa Manshi was inculcated with the culture of Confucianism in his young days, and his view of the decree of heaven seems to continue until his last years. But this is definitely not a fusion of two things of different essence. The decree of heaven and Amida are entities which are united in their deep foundations.

We have noted the connections between Chuang Tzu and the Zen school and also the Pure Land schools. Among these connections, one which makes Chuang Tzu and Zen very familiar is the frequent use in Zen writings of Chuang Tzu's terms. This is clear and can be noticed from quite an early period. But, the connection between Pure Land and Chuang Tzu gives one the impression at first glance of being a thing of essential difference, and so it has been rather neglected. Especially in the case of the Pure Land, since its completion and full development was realized in Japan rather than China, its

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connection with Chuang Tzu appears to have become finally and completely estranged.

Zen and Pure Land Buddhism, however, were both born in the spiritual climate of China; they are, so to say, forms of Buddhism having the relation of twins. Even though they have the difference of *jiriki* and *tariki*, there must be something in common in their basic ground. Taking it in this way, it is not surprising that Chuang Tzu pervades Zen and, at the same time, pervades Pure Land thought. Rather, by taking Chuang Tzu as the middle-term, do not the similar points and points of difference between Zen and Pure Land Buddhism become clear?

Chuang Tzu's Inner Chapters and Outer and Miscellaneous Chapters are one with regard to their fundamental way of giving great weight to naturalness. The only difference is that the Inner Chapters take naturalness as the Other outside ourselves, directing attention to becoming subsumed and absorbed by this Other. In this case, naturalness *qua* the Other is destiny. In contrast, the Outer and Miscellaneous Chapters take naturalness as the original nature within ourselves; their ideal is to become enlightened to this original nature and to live in this original nature of naturalness. In the case of the Inner Chapters, we can see they are connected with Pure Land thought, and the Outer and Miscellaneous Chapters lead to Zen.

If we can look at it in this way we must say that Chuang Tzu is still living in some part of Zen and Pure Land Buddhism, and in some part of man's life.

Translated by Patrick James